# THE QUAKERS Court of Justice,

Laid open to publick view.

With a discovery of several of their errors in Principle and Practice.

And also certain Rules and directions for all those that are desirous to be admitted into the Society of the *Quakers*, being very easie to be attained unto.

With several other Remarkable Passages worth your observation.

With Allowance.

*LONDON*,
Printed, for *F. Coles*, *T. Vere*, and *J. Wright*,
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# The Quakers Court of Justice, laid open to publick view.

THere is not any understanding Person whatsoever, but will conclude that this Sect of men called *Quakers*, are the most Ridiculous, Ignorant, and stupid People in the world. Blinded with the grosest Errours that ever can be imagined, and so far from being convinc't, that a man may as soon wash a Blackamoor white, as make them to recant from any of their Principles though never so weak and falsely grounded. They are a people of an obstinate spirit and only wise in their own eyes. Neither Argument, nor reason, will serve to confute their Errours, because they believe themselves to be a people that are

not so subject to err as other men are.

We need do no more for the evidencing of this truth but observe what insolencies are comprehended in their Cannons, and institutions. Drawn up and agreed upon at their new Theatre in *Grace-church-street* in or about *January* last, there is a parcel of nineteen of them but for that I shall refer you to the reading of that book for your further satisfaction.

Now that the Quakers have their Courts of Judicature doth evidently appear by Doctor *Smith* who had two Tryals before them at the Prel in *St. Johns street*, which he hath notably set forth in his Quakers Spiritual Court proclaimed. Wherein he was by their Judges cast out from their Society which since they have had time to repent of, for I do believe that they had rather a given a good sum of Money then he should have discovered their cheats and abuses to the World so plainly as he hath done.

He excellently describes the manner of their Court, and how they confess their sinners, in form as followeth.

First

First of all when the Court begins, there cometh the Clark with his green bag, like one of the Clarks of the Peace, and he draweth forth his Papers and lays them before him. And after a little time when there are many come, then he that is judge for that day commandeth him to call over by name the transgressors, which being done they answer to their names; then they chooſe ſome of the Court to go to them into a private Room, and there they confeſs them; and if they be tractable and do ſubmit and ſay they repent then they ſhall be forgiven, and there name ſhall be blotted out from among the wicked and be reſtored to the Saints, but if they juſtifie themſelves, then they ſhall be ſtill in the hands of the Devil, and the World, to further Judgment.

If they refuſe to confeſs and repent, then they ſummon them in before the Court, there to anſwer; which if they do not they go to them the third time; if they ſtand out then, they paſs ſentence on them, that they are not to come amongſt them. After they have been once caſt out, and then be found

in any fault, then they are to be called as at the first, to their confession and repentance; but if they stand it out, then they are to be cast out from the Society of all men, which is as bad as banishment, for no man must have any commerce with such a one as is thus excommunicated, as he tendreth his own good, and the favour of the Church yet there is mercy for him, if he will send his submission to them signed with his own hand, then they will pardon him and receive him amongst the Saints again, (but very doubtfully) but after the third transgression, there is no more remission for sin, for he is never to be received into the Church again although his repentance be never so great.

By this you may discern the manner of their Court and proceedings of their Judges when they give sentence, which is by them stiled the Condemnation and Judgement of the Spirit. But if this be their Spiritual Court I think he is worse then mad that hath any thing to do with it. In my opinion it was a gross mistake when one of their Judges was so overcome with th

the Creature that he lost his way as he was going to a meeting, and took *Shoreditch* Church for a Windmil: I think such a fellow might more fitly be termed a Sot, then a Saint, for at that time he had not the true light in him, till one of his Brethren put him in the right way again, and yet such Sots as these must be Judges over others so far forth that it is credibly reported that before that many of them can make their Peace with their Brethren, they were forced to bow down themselves and by a willing subjection to put their heads betwixt their Judges legs, and all little enough to be forgiven.

It is to be admired how these sort of men are fallen from their first Principle when they declared themselves to be all the Sons of *Adam*, and that it was the pride and ambition of men which made them to Lord it over their Brethren.

But what do I speak of one principle, when they are fallen from all true worship of God, and of civility one amongst another witness their third Cannon or institution concerning Marriage, where they

must not do together (as they call it) at the time of their first conjunction without a Jury of twelve witnesses to see fair play betwixt them which is a most sordid and ridiculous peice of Folly.

Beside many other absurdities which is not fit to be mentioned amongst any that beleives there is a God. For to deny that there is either Angels Spirits, or souls of men after this life, they may as well deny that there is a God.

But to satisfie you concerning the desperate blindness of this people, do but take a view off.

## *A Collection of the Fundamental Errors of the Quakers.*

1. That there are not 3 persons in the Godhead.

2. That Christ did not make satisfaction for the sin of man.

3. That Justification is not by imputed righteousness.

4. That our good works are the meritorious cause of our justification.

5. That

5. That a ſtate of Freedom from ſin is attainable in this life.

6. That there is a light in every man ſufficient to guide him to ſalvation.

7. That the Scripture is not the Word of God nor a ſtanding rule of Faith and Life.

8. That there is no reſurrection of the Body.

9. That there is no need nor uſe of Ordinances as Baptiſm, the Lords Supper, &c.

All theſe moſt dangerous and groſs Errors are plainly refuted by Mr. *Tho. Danſon* ſometime Miniſter of the Goſpel at *Sandwich* in *Kent*, in his Book which is well worth your reading.

But if there be any perſons that (notwith-ſtanding all that hath been ſaid) are deſirous either for proffit or preferment to be admitted into the Society of the Quakers, let them take theſe inſtructions along with them which may ſtand them in great ſtead for that end and purpoſe.

Di-

## *Directions how to attain to be a Quaker.*

Whoever thou art, that is desirous to be admitted, to be a member of the disorderly Society and fraternity of the Quakers, it will concern thee first of all, to gain the acquaintance of some one of them that may be a means to bring thee to their meetings, where thou must carry thy self with great care and circumspection, during the time of their zealous and divine worship, which being ended, make much of thy Friend and be sure to extol him that spake although he spoke neither sence nor reason.

Be constant at their meetings until thou art very well acquainted least they should censure thee for want of Zeal.

Whether it be a Man or a Woman that teaches thou must take no exceptions but say, that without all doubt what they deliver is the truth. Be not too hasty to use thee, and thou, as their fashion is, but stay till thou hast gained more acquaintance amongst them, and then thou mayst be the bolder to do it. But after thou hast once

begun

begun it be ſure thou never forget it.

Afterwards when thou art amongſt thy Brethren have a ſpecial care to place thy words aright, ſay not yes, but yea, nor no, but nay, nor you, but thou, nor yours, but thine, to any ſingle perſon, and in ſo doing thou wilt find a great miſtery of Godlineſs therein, and ſee great wonders done thereby.

Be ſure thou do not move thy hat, if thou meet the beſt man in the City, for that is one of the moſt noted principles belonging to thy profeſſion, be courteous to thy brethren, but do not ſalute thy Siſters with a kiſs, for ſome of them have got great bellys by ſuch ſalutes, ſince which time it is quite out of faſhion.

If after thou haſt frequented conſtantly their meeting for a time, ſome of the chief of them come to viſit thee, then let it be thy care to give them more civil and courteous entertainment then thou would do to thy neareſt Relations, ſpare not for coſt, for it will gain thee credit, and their good report of thee, when they are gone, will make others ſenſible that thou art full of love, and

haſt

haſt not beſtow'd thy time in vain.

After a ſhort time the Miniſter will perhaps give thee a viſit for whom thou muſt provide a bottle of the beſt wine and what elſe thy houſe will afford of the beſt. It may be, he may blame thee for being at ſo much charge; but however with an unwilling willingneſs he will take part of what is preſented to him, and be very glad that ſo good a Friend is come into the truth. But be ſure wherever thou meeteſt any of the grandees, not to invite them into any publick houſe as Tavern, or Ale-houſe, for then they will think thou art prophane.

*Rules for buying and ſelling.*

If thou be a Tradeſman this Profeſſion of being a Quaker may be very advantagious to thee, after thou art come to be in eſteem amongſt them, but thou muſt be ſure to uſe plainneſs of ſpeech, and to be at a word in all thy bargaining, as thy charge increaſes thou maiſt raiſe thy commodity a half-penny or a penny in the ſhilling, and yet not the buyer perceive it, becauſe thou tells him at a word thou canſt not afford it

un-

under, and the ſimple novice taking thee to be a harmleſs innocent man, believes what thou ſaiſt, and ſo is cheated to his face.

Likewiſe in buying thy commodity's either of the Merchant or Tradeſman, they look upon thee as an honeſt man, which gives the opportunity to beat down their price; by telling them thou canſt not live by it, and ſo rather then they will looſe thy cuſtome they will take thy Money, becauſe they know thy payment is ſure, and thus maiſt thou get an Eſtate by being a Quaker.

Then muſt thou praiſe thy God for it, and ſay that he lendeth thee good things, although thou haſt got it by fraud and deceit, and ſo under a cloak of Religion thou maiſt grow rich, whilſt poor ſimple people believe that God ſends it thee privately, and think themſelves bleſſed if they can but come under the ſhadow of thy roof.

The next obſervation is, that though thou be never ſo rich yet thou muſt not go gallant or gaudy in apparel, let thy habit be plain as a Pike-ſtaff, and as much as poſſible thou can'ſt, endeavour to differ from the World in faſhions of their cloaths, for that is a weighty matter.

If

If the world wear low crown'd hats, then do thou wear high, and if they were long toed shoes do thou wear short, but in any case let no Ribbons, nor Lace, be seen about thee, for that would make thee to resemble *Lucifer* the Prince of pride; thereby thou maist bring a scandal upon the truth, and loose the good opinion of all thy Brethren.

Whether thou weares a Hatband, or no is not much material, and for shoe strings, and such small matters I leave them to thy self as things indifferent.

I have now shown thee a ready way to become a Quaker and by that time thou hast made use of my instructions, perhaps thou maist have cause to thank me for them but whether thou dost or no, I do not much care, for my intent was to discover to the World their insolency and abuses; rather then to incourage any one to enter into that stupid and foolish Society of men, who had rather continue in darkness then come out into the light.

But I shall not need to inlarge my discourse herein, in regard that more able Authors have already undertaken the like task, how-

however it is not unknown to all the world what a disturbant stupified sort of people they have always been, and still are, never conformable to any government nor *I* fear never will be.

There is but little hopes of their reformation so long as they remain so obstinate, I admire that a sort of people so much enlightned with the Spirit as they say they are, should not open their eyes to see their own Errors.

It is not long ago since some of them brought a Scandal upon their professed truth; by committing that horrid sin of Murther. Where one *Farmer Restal* and his Son two eminent Quakers in *Glocestershire*, murthered a poor innocent woman that came to them for Money which was due to her Husband, if these be the workings of the Spirit *I* pray God bless all good people out of their hands. And so *I* leave them to the Almighty in his due time to open their eyes, that they may see their Errors and conclude.

FINIS.

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